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Spiritual Power

BY THEODORE GERALD SOARES

Ye shall receive power when the Holy Spirit is come upon you. Acts 1:8.

THE NEW TESTAMENT throbs with the sense of power. It is the more significant to us because it is not the kind of power to which we are most accustomed. There is no political power, there is none of the might of wealth, there is no great social dignity, there is little of the scholarship of the day. "Not many wise after the flesh, not many mighty, not many noble were called." Yet among the simple men and women of the early churches there is the sense of spiritual power. They were "guarded by the power of God." Paul expresses the experience, "I am competent for all conditions through Christ who strengtheneth me."

For what was this power employed? Chiefly for two purposes, for the achievement of pure and holy living and for resistance to adverse circumstance. Those people were fighting a moral battle in a corrupt world. They were trying to live pure lives in a society whose theaters were probably as licentious as our own, whose literature was as seductive as that which comes from the modern press, whose relaxation of morals was as confusing as that which makes life so difficult today. It was their great achievement that to so large an extent they "kept themselves unspotted from the world."

Undaunted by Persecution

But an even more marked manifestation of the spiritual power of the New Testament was in the enablement of the Christians to perform their great task. They were preaching a gospel against fiercest opposition. They refused to be daunted by persecution or by ridi-

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cule. Driven from one city, they carried their message to the next; commanded to be silent, they said they would obey God rather than man; forbidden to meet for their assemblies of prayer and praise, they went out into the mountains and found secret opportunities in the catacombs. When poverty, hunger, cold and nakedness were their lot they bore their sufferings without a murmur. Verily they received power.

This is exemplified in the celebrated story of Diognetius, haled before the heathen king for contumacy. Said the tyrant: "Do you know what I can do to you?" Said the saint: "You cannot harm me, my life is hid with Christ in God." "I will strip you of all your possessions." "You cannot reach them, my treasure is in heaven." "I will exile you to a barren island." "Nothing can separate me from the love of God which is in Christ Jesus my Lord." "Then I will kill you." "You will but send me to be with Christ which is far better." Such a man was invulnerable. He had a power that was not of this world.

But it is to be noted that they did nothing to the world. They kept from its impurity and refused to allow the world to silence them, but they did not use their power to change the world. Paul wrote to the Corinthians to keep themselves from its shameful spectacles, but he did not urge them to put a stop to the performances. Paul wrote a marvelous exhortation to the Roman Christians upon the virtues and duties of the Christian life, but it is noticed that no political or larger social duties are included. There is in the New Testament no program of citizenship.

Why not? Because the Christians were not citizens; they were pilgrims and strangers. Their duty was not aggression, but endurance. Their citizenship was in the churches, those little communities where purity, love and friendship could be practised, where a simple democracy could be organized, where justice by the arbitration of the elders could be carried out, and where the social problems that emerged could be met in a Christian spirit. With extraordinary success that citizenship was achieved.

A Dangerous Calling

It was a difficult day in which to live. It called for that personal sanctity of life which produced a type of character to which we have given the exalted title of saint. The saint is a sanctified man. He dares the world's harshness and keeps himself free from its pollutions. It was a hard and dangerous calling. We seem to live in much easier days. If we want to be temperate and pure hearted, there are multitudes to help us and none to object; if we would preach our gospel, there is no one to stop us; if we seek to worship God, our assemblies are protected by law. We are in no danger of persecution, except sometimes from our censorious fellow-Christians. Indeed it is too easy to be a Christian; it does not seem to call for much heroism. Another William James should write an essay on "The Moral Equivalent of Sainthood."

Yet we have in some respects a more difficult task than that which confronted the first disciples. We have need in even greater measure of spiritual power; for it is after all easier to be a saint than to be a citizen.

We live in a condition that was never contemplated in the New Testament. Instead of bringing a pure church out of a corrupt society, it is our task to purify the society itself. Instead of submitting to wicked governors, it is our business to turn them out of office and elect better ones. Instead of fleeing from the immoralities of the stage, the dance, the games, it is our responsibility to purify public amusement. Instead of being saints upon whom war is being made, we have to be the citizens who will put an end to all war. Instead of patiently accepting the inequities of an aristocratic society, it is ours to develop the justice of a democratic society. We are not strangers in a heathen world, we are ourselves the directors of the world. So it will not do to be saints only. It is the weakness of religion that it is forever looking wistfully back to the heroic days of its beginnings and trying to imitate them. Rather the promise is ours today, "Ye shall receive power when the Holy Spirit is come upon you."

Sacred and Secular

Of course the difficulty lies in the fact that all these political, social, economic and even educational duties seem to be secular; it is confusing to think of God having anything to do with them. We easily imagine the Heavenly Father sustaining the martyrs in their anguish, inspiring the apostles in their evangelism, but how can we think of God having any concern with a labor controversy or with a political operation?

I remember a college girl who was very earnest in the discussion of some religious problems, and who finally brought the matter to an issue with the direct question: "Do you think God is up-to-date, do you think he knows about airplanes?" She was thinking of Jehovah God of Israel, but could not imagine a God of America. Angels he might understand, but not airplanes. Perhaps that girl put the matter correctly. We either have a God up to date or no God at all. One of our corrupt Illinois politicians (I am aware that this will not identify him) indignantly retorted against charges made against him that he believed the Bible from cover to cover. He expects to meet God when he goes to church with his Bible, but does not expect to meet him when he goes to the capitol with the statute book. That is why we lack spiritual power.

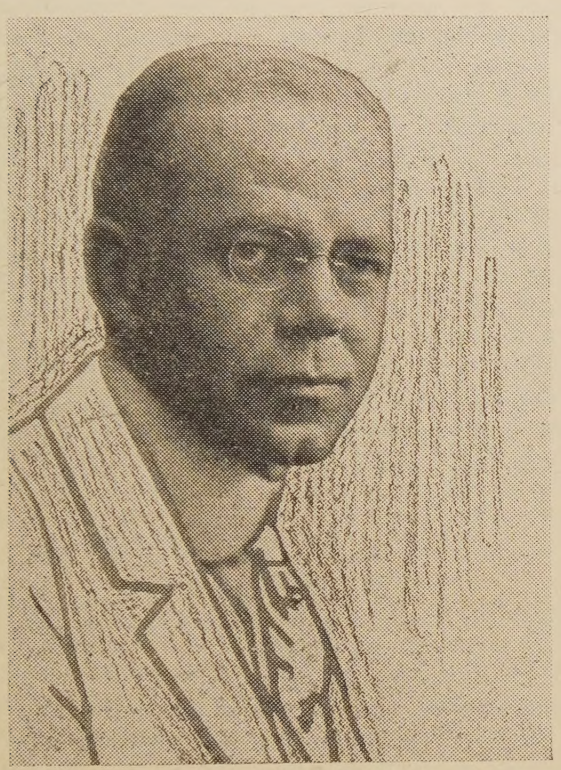
Where then shall we find it? Only where the New Testament saints found it—in the task of the day. Is a great officer returning to Egypt in need of enlightenment? The Spirit of God sends Philip to meet him. Is a prisoner to plead his cause before the Supreme Court? "The Lord stood by me and strengthened me." Is a great evangelism to be undertaken? "Behold I have set before you an open door which no man shall shut." God was with them in their enterprises, he was doing something in the world.

We have believed that we could gain spiritual power in some of our enterprises, and the faith has been gloriously vindicated. The story of American education has been a wonderful example of reliance upon the

the contemporary world. The election of a disciple to take the place of Judas looked in that direction.

If the church as a whole could grasp this one simple truth, all the emphasis on Pentecost this year would be infinitely repaid.

Now, of course, we must not read back into the apostolic age any of our modern social conceptions. When we say that little company faced the social task of their time, we do not mean that they made a community survey. We have no right to try to make the apostles speak the language of twentieth-century social reform. They spoke many languages at Pentecost, but they certainly did not speak that one! We do violence



HALFORD E. LUCCOCK

to dress them up in present day sack suits. Such treatment is on a par with any other form of violence or dishonesty. Nevertheless, we fail to grasp the full meaning of the story, unless we see that there was a definite determination to carry Christ out into the world with a clear realization that that process would definitely change the world.

What the experience seems to teach is a lesson of enormous significance for the church of our day and of any day, that God gives power only to men who need it. He does not waste power. He gives it to those who have tackled something so big, so overwhelming, that their own resources are quite insufficient. Such a tackling of a task too big for human power is the opening of the door through which there comes the rushing of a mighty wind of the spirit.

Use of Money

It is in this way that a parent acts toward his child who comes to him for money. One question is put, What do you want it for? What do you need it for? What are you going to do with it? The same question is heard at the bank. A man goes to the bank to borrow money and his first task is to show that he needs it. When we ask for power, these are the questions which God puts to us: What are you going to do with it? Why do you need it? What have you squarely faced? With what have you gotten yourself so deeply into conflict that you utterly need it? Often we must answer that question by saying, What, indeed? The previous question, determining whether we shall have a Pentecost or not, is, Where are we in such a grapple with the anti-Christian forces of our pagan world that we need an inrush of divine power. Does not the reason of our lack of the exhilaration and the conquering mood of Pentecost lie in the fact that we are not planning to do anything in particular?

Social Pioneers

Let us bring this a little more closely home by looking at the church of the Book of Acts. It was emphatically a church on a frontier. On many frontiers it was exploring new areas of social life and claiming them for the lordship of Jesus. For one thing, it was pioneering in thought, it was opening up for men a new and living way into the heart of the Father. In the second place, it was claiming a new moral realm, the relations of men and women, the whole perplexing field of sexual ethics, for the authority of Jesus. Third, one of its first experiments was that of bringing the principle of love into economic relations. The exact form of the communistic experiment in Jerusalem is not important. What is important for all the centuries is that one of the first results of the coming of the Holy Spirit into the lives of men is that they tried to bring a better order into their economic relations one with another. Fourth, continually the church crossed racial frontiers, pioneering in the most perplexing social field in any century, be it the first or the twentieth, that of race. Fifth, the church was on a continually moving frontier as the westward horizon was sought. The church was only a few years old when the hearts of some within it were stirred with the dream of carrying the evangel of Jesus to the very limits of the world.

Turn from that picture of the first-century church on the moral frontiers of its time, needing power and getting it, to ourselves. What moral frontiers are *we* occupying?

Take the old and complex one of race. Are we out on the dangerous edges of that problem, or are we dug in behind a comforting stockade of platitudes and evasive generalities? Heywood Broun says, "You cannot satisfy a race which is crying for justice by tossing it a mammy song." Is not that what we have been doing so often? Have we not more often taken the sentimental attitude, represented by the "mammy song," than the attitude of faith represented by the Negro spiritual, "All God's chillun got wings"? The church that has a visitation of Pentecostal power will be the one that faces this task of making brotherhood a reality.

How about another big question, essentially the same as that faced by the first-century church when they were confronting emperor worship? Our present equivalent of emperor worship is the widespread religion of prosperity of our day, that is, the ascendency of the business philosophy and the point of view which draws from multitudes of people the attitudes of awe, reverence, devotion, and loyalty, usually associated with an accepted religion. Just as many Christians were forced to choose between bowing down to the emperor and facing social disapproval, so there is a demand today that we burn incense to the great god Prosperity. Prosperity is both a morality and a religion. It has its high sanctities—that the very on-going of the business of the country depends on the acceptance of the profit motive as the only sufficient guarantee of the individualistic drive necessary to industry; that whatever is good for business is good for all; that the gaining of wealth is the chief end of man; that property rights precede human rights; that profit-making must never be interfered with, or at least must be very tenderly dealt with both by government and religion; that any dispute of these dogmas is a blasphemy, a heresy to be stamped out.

One hundred years ago the Frenchman, Saint-Simon, prophetically hailed the captain of industry as "The future priest of humanity." To a very real extent that prophecy has been fulfilled. The priests are now conducting regular services in the new cathedrals.

It has its commandments. Profit says, "Thou shalt have no other God before me, for I the Lord, thy God, am a jealous God."

Omnipresent Anti-Christ

Where is our struggle with this omnipresent Anti-Christ so clear cut, and sharp, and definite that we need a power which comes from the measureless energy of God to assist us? That is the previous question of Pentecost.

Let us turn back to the story of Lorenzo de Medici with which we started. Let us ask ourselves seriously, what are some of the things which will be consumed by the descent of the Pentecostal fire? One of them certainly will be the thing which keeps us from getting out on the frontiers where many conquests are to be made for Christ, exploring areas of life which hitherto have not yielded to his rule. We have a habit of barricading ourselves in. Francis Hackett, in his "Henry the Eighth," has a penetrating observation of Catherine of Aragon, the first of the long and tragic succession of Henry's wives. He says: "Catherine was immured in her own squat righteousness. She wanted the environment to adapt itself to her, and if it refused she stood the siege until her walls become her tombstone."

Take that phrase into your imagination, "Her walls became her tombstone." That is the insidious thing about walls, they so easily become tombs. Put up to preserve life, they strangle it. How many of the walls set up by the church to keep its gospel enclosed in the church yard have become the tomb of a dead Christ—dead because in the minds of his followers he does not count in the most significant areas of life.

Another encumbrance which will be consumed by the spirit of God is the habit of accommodation, of adaptation of ourselves and our gospel to the world. The church has taken over from secular education, without sufficient scrutiny, the ideal of the purpose of life being successful adaptation to one's environment. In the deep sense the Christian purpose can never be adaptation to the world, but the transformation of the world. What prevents a real apostolic disturbance in our lives is this diabolical skill in adapting ourselves and our message to the world. By such adaptation, of course, we mean the kind involving denaturing and compromising the message. It was said of Francis Thompson that his tragedy was that he never felt at home in the world. It is our tragedy that we do. It is also Christ's tragedy that we do feel so thoroughly at home in an un-Christian world that we are rarely torn with his heart-broken discontent.

It is easy to begin with this matter of Pentecostal power at the wrong end. The first step to get power is not to ask for it, but to put ourselves into such desperate conditions that we need it. If we face Christ's task in our day, we will find that the reality of that conflict will bring the zest which we feel in the New Testament. It will be in our day the opening of the door to the rushing of a mighty wind and the coming of the spirit of God.

Prayer for the Churches

O God, within whose sight
All men have equal right
To worship Thee,
Break every bar that holds
Thy flock in diverse folds;
Thy will from none witholds
Full liberty.

Lord, set Thy churches free
From foolish rivalry!
Lord, make all free!
Let all past bitterness
Now and forever cease,
And all our souls possess
True charity.

JOHN OXENHAM.

Crusaders

THEY have taken the tomb of our Comrade Christ—
Infidel hordes that believe not in man;
Stable and stall for his birth sufficed,
But his tomb is built on a kingly plan.
They have hedged him round with pomp and parade,
They have buried him deep under steel and stone—
But we come leading the great Crusade
To give our Comrade back to his own.

ELIZABETH WADDELL.

The Common Root of Joy and Pain

By Reinhold Niebuhr

"Whereunto shall I liken this generation? It is like unto children sitting in the market place and calling to their fellows, and saying, We have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented. For John came neither eating nor drinking, and they say, he hath a devil. The son of man came eating and drinking and they say, Behold a gluttonous man and a winebibber, and a friend of publicans and sinners." Matthew 11:16-19.

JESUS' stricture upon the callousness of his generation was prompted by the reflection that it had been equally unresponsive to the message of John the Baptist and his own message. John had preached repentance and Jesus was preaching a message of love; John had been ascetic in his life and teachings, he "came neither eating nor drinking," while Jesus dissociated himself from this type of self-castigation; yet the generation was as slow to accept the one as the other. It was ready for neither a message of contrition, nor a message of hope; it was equally averse to ascetic or to life-affirming adventures. Jesus said it reminded him of the ancient proverb, known even to the children in the market place: "We have piped unto you and ye have not danced, we have mourned unto you and ye would not lament."

The charge which Jesus makes against his generation, in other words, is that it is incapable of either profound sorrow or profound joy. Obviously the implication is that profound sorrow and great happiness have the same root; and that implication is justified by every psychological fact. They spring from the same root of spiritual and moral sensitivity. It is because pain and joy have this same root that it is quite impossible to make happiness the sole end of life. The very capacities which make for happiness also subject the soul to greater grief and more poignant pain. This great soul who boasts that he came "eating and drinking" ended his life on the cross, to which he was driven by a sense of guilt for the sins of those whose sins he did not really share. It is possible, of course, to achieve a kind of bovine serenity which may pass for happiness among those who have never known anything better; and there may be no pain in such a serenity. But Jesus is right in suggesting that the peace which comes to those whose eyes are too blind to see the world's ills to weep over them, and also too oblivious to the beauty and the wonder of life, is a doubtful boon.

I

Happiness is the result of harmony. Whenever the various impulses of the soul and the multifarious forces of a personality are brought under the dominion of some great and central purpose in life, whenever men feel the warring elements of their souls captured by some sublime enthusiasm, whenever they can say "I, yet not I, but Christ who dwelleth within me," they achieve a measure of happiness. The inner harmony, plus the harmony of the soul with its society, with the social forces which surround it, is the real basis of happiness. But if we look at either this inner or outer harmony we discover that it depends upon capacities which are fruitful of pain as well as of joy.

Unworthy Respectability

No one gains a victory over self, no one brings the impulses of nature with which ages of human and prehuman history have endowed us under the control of moral purpose, if he does not cultivate conscience to a degree which will leave it unsatisfied even with a significant victory. There is no moral achievement which does not develop the moral imagination so that it may envisage goals beyond its achievements: so our reach is always beyond our grasp. There is a kind of respectability, which is based upon compromise between life's ideal forces and the impulses of nature, which gives men happiness, but of a low kind. As soon as they become aware of the nature of their compromise, as soon as they realize how selfish and how brutal their respectable morality really is, they lay the foundation for a higher happiness; but they can achieve it only by going through the pains of contrition.

In the history of moral achievement it has always been the saints rather than the sinners who have repented of their sins. Francis of Assisi was happy, but the same sensitivity which made him receptive to every beautiful impression which this world had to offer, threw him also into agonies of contrition for the sins of those with whom he was associated and who had not quite caught his vision. George Fox was a saint, and he gloried in a sense of communion with God such as few men have achieved; but he arrived at that sense of communion only by going through agonies of contrition for the inadequacies of his nature.

Happiness Through Agony

We are told today that we must get rid of the sense of sin. Sometimes, indeed, the sense of sin is synonymous with a morbid introspection which obsesses the soul with its interior problems to the detriment of its interest in the world's great issues. The contrition of some of the medieval saints was not always healthy and sane. Yet we may be sure that the destruction of the inner sensitivity of the soul will ultimately brutalize life. Men who do not become conscious of the ignoble nature of many of their motives, who do not learn of the brutality of man's expansive desires when these are not brought under the control of moral purpose; men who in seasons of prayer, introspection and meditation do not have moments of high insight when life is revealed to them as a conflict between nature and God, with their own souls as the battleground—such men

may be happy but their happiness is premature. They may have peace but their peace is not based upon victory. They have not even seen the battle.

II

What is true of man's inner problems is equally true of his social problems. In man's relation to his fellow men, happiness comes through love. Wherever a measure of trust and good will is substituted for conflict, fear and hatred, a basis for happiness is created. But the same love which brings us into harmony with our fellow men also makes us sensitive to their sorrows and identifies us with their guilt.

Here is a man who has lived half his life in China. He has learned to love the Chinese people and to follow the vicissitudes of their political life with such sympathy that every victory of national purpose in that war-torn nation fills him with joy and satisfaction; but every frustration of the political ideal to which he is committed leaves him in gloom. He is far away from China, but so united to it in mind and spirit that the weal and woe of China echoes in his soul. I do not know that you could say that he is happier than the rest of us who know and care little about China. He is simply more potent and more fully alive than the rest of us; for he has sources of both happiness and sorrow which we do not have.

Sympathy Rather Than Serenity

To take another example: Here is a young lad of more than ordinary sensitivity who finds employment in the industrial life of a great city. The plight of the industrial workers, the injustices from which they suffer, the barrenness of their lives, the shoddiness of their recreational life, fill him with horror and despair. Bitterness enters his soul, such bitterness as threatens for a while to destroy his social usefulness. He finally overcomes his despair and throws himself feverishly into every effort which promises some hope for a more equitable social order. He is not happy; he suffers too much from the miseries of others; and the more intimately he identifies himself with their life, the more does he sacrifice the serenity of soul which blesses and curses less sensitive souls. He is not happy, except as there is a kind of fierce satisfaction in the sense of being in conflict with spiritual wickedness in high places. If that is not happiness, it is certainly morally preferable to the so-called happiness of the vacuous multitudes who, whether they are benefited or victimized by social injustice, are "dead to rapture and despair" and eat, drink and make merry so that they may forget either their own or others' woes.

The Maternal Heart

Or think of the case of the mother. Not content to follow the vicissitudes of her own children with such maternal solicitude as to make their joys and sorrows her own from the pains and joys of the little child to the "weltschmerz" of the growing youth, she finally finds herself, when the children are grown, with more rather than less anxiety; for there are more grandchildren than there were children, and each one of these has its claim upon the maternal heart. There is happiness in such a relationship, a very profound kind of happiness; but superficially considered it is not happiness at all.

In that remarkable modern drama, "Street Scene," the little maiden who grows up in purity amid squalid surroundings only to be plunged into the vortex of tragedy when her father kills her mother in a fit of drunken jealousy, closes the play by spurning the love of a fine young man whose love she really reciprocates,

Reinhold Niebuhr

because it is her opinion "that people belong too much to each other." If her father had only been willing to let her mother live her own life, she thinks, the tragedy could have been avoided. It must be admitted, of course, that people, in their intimate associations, bring needless misery upon each other; that much tragedy could be avoided if we did not live other people's lives quite so much. But while it may be possible and desirable to gain a measure of freedom within the limits of our mutual social obligations, we can not have complete freedom without destroying love; and the happiness which is gained at the price of love is too superficial to matter.

III

In some respects modern civilization, with its rapid means of communication, has greatly increased the possibilities of human solidarity and therefore the profundity of human life. A famine in China, a catas-

trophe in South America, a crying need in Europe, unites the world in a bond of sympathy for those who are in need.

These wider reaches of human sympathy help to ennoble our lives; the joys and the surrows of the world sensitize our souls. Yet the same civilization which holds such possibilities for us also tends to make us less human in our more intimate associations. These big cities in which we live and in which old fashioned neighborliness has been destroyed; in which death and tragedy may stalk next door to us without anyone being the wiser; in which almost all human contacts are indirect, except in the family circle, and in which even the solidarity of the family is threatened; in which the family in the larger sense, including the clan of relatives, has been virtually destroyed, so that we find practically none of that mutual aid among mature brothers and sisters which characterizes the life of European peoples—these big cities of ours are creating a generation about which the strictures of Jesus are much truer than they were about his own generation.

Our generation has lost the capacity for profound feeling, and therefore it knows neither sorrow nor joy. Look at the crowds walking down the gay white way seeking pleasure, and see how joyless their faces are! How can men seek pleasure and be so joyless? Perhaps they would be happier, if they were not so happy, if they were not so isolated from their fellows. After all, there are depths of misery in this big city—squalid centers where life is a burden and where men and women bring children into the world with more fear than hope, countless anxieties making the burden of love too grievous to be borne. If we had the imagination we could humanize the city, for imagination would humanize the citizens and make it impossible for the fortunate to enjoy themselves until they had busied themselves with bettering the plight of the unfortunate.

Imagination Needed

It requires a high degree of imagination to keep indirect social contact from becoming depersonalized, but if we do not busy ourselves to cultivate this imagination we shall lose our humanity. For the marks of humanity, which distinguish us from the brute, are moral sensitivity and human sympathy. Men are not happier than animals, they are only more fully alive. Sensitive men are not happier than callous men; but their happiness is of a higher order, even as the pains from which they suffer are more poignant. The more complex life becomes, the more varied the responsibilities, the more refined the insights, the more sympathetic the feeling, the more are the pains and sorrows multiplied—with its joys.

No man who is fully alive will be unreservedly happy. Each new virtue creates a new sin, each new insight involves a new contrition for a duty not done, and each new measure of sympathy creates a new sorrow.

Pentecost—Continued

By Charles S. Medbury

And when the day of Pentecost was now come, they were all together in one place. Acts 2:1.

THE Pentecost that is peculiarly in the mind of men just now is the Pentecost of A. D., 30. The thrill that is in the hearts of all the followers of Christ is in the fact that we are celebrating in this year of 1930 the 1900th anniversary of that Pentecost of long ago, the birthday of the church. But the glory of Pentecost is not of A. D. 30, nor of 1930, but of all the intervening years and of all the days that are to come. The message of Pentecost is the message of God to the ages.

The outstanding marvel of our present day is not mechanical, nor commercial, nor political, nor social. The marvel of marvels is the persistence of the spiritual. The name beyond all other names is not of our day but of ages gone, not occidental but oriental, not from one of the world's so-called great powers but of the little pathway nation of Palestine. The one baffling but triumphant and satisfying character of history is the "inescapable" Jesus. And it was of him and the spiritual things of which he spoke—the spiritual message of which he was the incarnation—that Jerusalem of old bore its vital message to the whole world.

The Plan of God

As the coming of Jesus in the flesh waited "the fulness of the time," so the coming of the spirit on the day of Pentecost related itself definitely to the plans of God. Jesus himself foretold the day, declaring that it was expedient for him to go away that the Comforter might come, this Spirit of God through whom the ministry of Jesus was to continue till the world should be convicted in respect of sin and of righteousness and of judgment. Everything in the picture of Pentecost of old is sketched by divine hands. Human wisdom would not have chosen the city of rejection as the city of proclamation, nor the one who had denied his Lord to declare him. The unfavorable place and the impossible audience were in God's good providences to come to be attesting factors, sustaining the truth the day was to declare. It is all of God, there is nothing of human plan, the lift is wholly into the realm of things spiritual. It is almost impossible to contain one's self as one thinks of the revelation of the day in the very personnel of the group that reveals its message. As someone has said, "the last view of the disciples which we have in the gospels is of broken and disappointed men, some angry to the point of blasphemy, all of them at a loss, and miserable. Whereas, here we meet the same men, alert and happy, full of praises, and with a passion for the name of Christ. Something must have happened in the interval, we say. And if we want to know what it was that happened, we must simply believe what they themselves tell us, that they have seen Christ, no longer dead, but alive, and having the glory of God."

Three Steps to Pentecost

To understand Pentecost of A. D. 30 perfectly, we must have in mind some of the approaches to the day as well as things that followed. There are really three significant steps or periods in the unfolding of events between Easter and Pentecost. Easter has come to have such tremendous significance in the thought of the modern world, and is so emphasized in the services of the churches everywhere, that many have come to regard the outstanding event of Easter day as the very consummation of the whole New Testament narrative. In one way of course this is true, but in another way it is not a warranted interpretation of the historic unfoldings of these amazing times. Significant as Easter is, that day, in the holy splendor of its revelation, does not mark the end. Easter only sets free the amazing forces and resources of the plans of God. Without the resurrection of Jesus the issue of the Master's life would have left us in utter and tragic darkness. With the resurrection we have everything. When we hear angels declaring at the open tomb, "He is not here but he is risen," we can but feel that angels in heaven must have been exclaiming in exalted phrase, "Now the full message of the love and longing of God can be told to waiting men." Such was the stupendous climax of the gospel narrative wrought out by the events of Easter. Such were Easter's pointings toward Pentecost when Spirit-guided lips should translate this narrative into the message of salvation.

From Easter to Pentecost

The first great step on the way from Easter to Pentecost was the strange and awesome period of forty days between the resurrection and ascension of Jesus. This period was marked by the appearances of the Christ, the calling of his disciples to the mountainside, the giving of the great commission, and the ascension of Jesus to the Father. Let sandals be taken from our feet as we stand on this holy ground!

The second step was the period of ten days of waiting under the instruction and promise of Jesus. He had told his disciples to "go," but in the same breath had bidden them to "tarry." In these days it truly seems that heaven and earth are one. The disciples returned to Jerusalem and entering an upper room continued steadfastly in prayer. The resurrection had occurred, the commission had been given, Jesus had ascended, the world in its need was waiting, and still that there might be adequate equipment of the hearts of the heralds of the light, they remained upon their knees before the Most High, awaiting that guidance of the Spirit which Jesus had definitely promised they should receive.

And the third step is that which takes us out of the upper room to that "place" where earth and heaven met on that day of long ago—when the Holy Spirit came shaping the utterance of the spokesmen of God. They spoke in tongues, these heralds of a universal Christ, and the message was the gospel, the story of the death and burial and resurrection of Jesus. In our souls we ourselves can hear the ringing word, "Let all the house of Israel know assuredly that God has made him both Lord and Christ, this Jesus whom ye crucified." And we can sense the thrill of heart of those who heard. Out of a faith that yielded all, they cried, "What must we do?" And in answer as simple as the love of God is strong and true there came, as the very breath of the Spirit of God, the ringing word, "Repent and be baptized, everyone of you, in the name of the Lord Jesus Christ for the remission of your sins, and

CHARLES S. MEDBURY

ye shall receive the gift of the Holy Spirit." And thousands worshiped God through their obedience. Of these were those who had crowded Jesus to the cross and cursed him as he hung there, dying.

Pentecostal Fires Today

Such was Pentecost of the long ago, the 1900th anniversary of which we celebrate this year. Truly, as it has been declared, "Pentecost was not an isolated and unrelated event. It was not something separate and apart from all that went before or from all that followed. It was the final step in the descent from the divine to the human. It marked an epoch in the ages, the significance of which we are just beginning to appreciate. It lifted the world heavenward, penetrated it with the life of God, and hid within its heart a power which contains the potency and promise of its complete redemption. The world can never go back to where it was before the Spirit came. A vantage ground has been gained which can never be lost. The world is coming to its best under the favoring skies of spiritual privilege and power; its richest vintage is ripening."

But it is not enough to dwell upon the past. We

must ask ourselves the question, What Pentecostal fires are burning in us? A trail of light has been blazed by leaders of the past. To our day, as has been splendidly said, "Pentecost has been continuous. One may see its trail across the ages. It is marked by the new fires that have burned along the way on the hilltops of humanity, purging away its sins and urging it forward in perpetual progress toward the perfection of personal and social life."

Our Witness

But what of ourselves and our day? Are we standing unequivocally for the great fundamentals of the faith which underlie the ongoings of all the work of God? Are we pleaders for the unity for which the Master prayed? Are we trying with the desperation demanded of us, in the face of social evils and inequalities of our day, to carry the standard of Christ to the streets? Are we trying to follow the teachings of the Master in actually building here, on earth, a Kingdom of God which he would approve if he should return today to take account of our stewardship? Are we following his example in our thought for and care of "the least of these my brethren?"

Are little things or the great things determining our planning and even our praying? We are pitiful, pitiful beyond all words if in the celebration of the anniversary of the birthday of the church we are thinking only or mainly of increased audiences, of numbers added to the rolls of churches, or even of increased gifts. If our minds are intent upon these things, splendid as they are in their place, we will fail. But if, on the other hand, Pentecost's break with the past is in mind, if its new altar fires attract us, if its speaking in tongues calls us to worldwide life and love and sympathy, if the birthday of the church speaks of all the spiritual forces that should link with the new birth of the soul, then we will succeed—temples of God will be filled with eager worshipers, thousands will be bowing the knee to a new-found Lord and the altars of God will have heaped upon them the gifts of the redeemed. In other words, the victory of the year must be spiritual, deeply, splendidly, radiantly spiritual, or there will be no victory at all.

Our Civilization and the Church

Now, is there support for this plea for the spiritual in this mechanical day? Is the preacher alone as he cries for the recognition of God? Do the churches, as such, stand without the backing of the general life of the period when they persist in voicing the message of the Spirit of God? Are we sufficient unto ourselves? Can we build a civilization that will be secure without the lines of emphasis given of heaven when the church was established long ago? The signs of the times significantly answer all these queries. Our very materialistic civilization is palling upon us. Men are not content. There is a spiritual hunger everywhere. The day of a new Pentecostal emphasis is here. A great sociologist is quoted as saying, "You may as well tie roses on dead bushes and call that raising flowers as to expect permanent social service on high levels unless men are vitally related to Jesus Christ as a personal Savior." In this there is only recognition of the source of the good in our day, which source if denied will finally leave us destitute of the performance which is now our joy.

Our Materialistic Age

On every hand there is the recognition of the peril of our materialistic emphasis. Philip Gibbs has declared that, if we continue as we are now going, "before long our material civilization will destroy mankind." Siegfried, in his "America Comes of Age," says of our unfolding life: "It is a materialistic order organized to produce things rather than people and with output set up as God." Sensing these threats, but seeing the way out for the world, great souls supplement every utterance of pastors and teachers in their fine optimistic declarations. Listen to Steinmetz as he exclaims: "I think the greatest discovery (of the next half century) will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men in history." Then he adds, in splendid phrase: "The scientists of the world will turn their laboratories over to the study of God and prayer and spiritual forces which as yet have been scarcely scratched. When this day comes, the world will see more advancement in one generation than it has seen in four." And then there is the marvelous challenge of the late President Wilson, when he declared: "The sum of the whole matter is this; that our civilization cannot survive materially unless it be redeemed spiritually."

Jesus Must Be Faced

Such statements—which could be supplemented by quotations by the score even from the very latest books that have been penned by those expressing completely modern viewpoints—sustain the faith and steady the confidence of all who believe in the ongoings of the message voiced first of all when apostles preached at Jerusalem. The pathetic plight of those who count out of life many of these "traditional" things of our faith is pictured even by Walter Lippman: "These are prisoners who have been released. They ought to be very happy, they ought to be serene and composed, they are free to make their own lives, there are no conventions, no tabus, no gods, priests, princes, fathers, or revelations which they must accept. Yet the result is not so good as they thought it would be. The prison door is wide open. They stagger out into trackless space under a blinding sun." We cannot evade nor avoid Jesus Christ. We cannot escape him, as it has been strongly put, not if we want life! And so we come back to the point of our beginning and bow low as the story of the risen Lord is told. We do not go with the Moslem of whom Stanley Jones tells us, seeking the tomb of our Prophet, for as the preacher wisely told the man of the false faith, "We have no tomb in our religion because we have no corpse." The continuous message of Pentecost is the message of the risen Lord who calls to the risen life!

"Perpetuating Pentecost"

*Just a few of the pungent paragraphs from John M. Veersteeg's new book.**

After all, what is wrong with emotion? Emotionalism, of course, needs to be guarded against; it has been and still remains the bane of religion. It makes all the difference in the world whether you rest content with emotion or go on to real devotion. Only when the latter is the case does one truly live; and Pentecost, it may now be stated, is the Feast of the Fullness of Life.

* * *

When, therefore, we talk about perpetuating Pentecost, we are thinking, not of high-pressure moments, but of high-powered motives.

* * *

Even science is impossible without sympathy—an emotional quality that is intended to tone up, and not down, our intellectual processes. There can be no high thinking where there is no deep feeling. Pentecost cannot be, and therefore should not be, measured by its emotional manifestations; but its emotional manifestations, with due allowance made for the theology and Greek-mindedness of the reporter, may well attest its essential sanity.

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Too many of us are looking for a punier Pentecost at a moment when we sorely stand in need of a greater.

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Before we ask whether Pentecost ought to be perpetuated we had better ask whether it ever has been. Have any groups been willing so to possess the Spirit of Jesus that significant spiritual history was made by and in them?

* * *

Pentecostal persons always pushed back horizons. They gave Christianity a swing in the direction of the ends of the earth.

* * *

Many people go amiss in their thinking about Pentecost because they regard the gift of the Holy Spirit as a sudden, arbitrary act on the part of God. There has never been a time when God has not been eagerly imparting his Spirit. God is the Spirit of Life, the source of reality, the illumination of insight, the power of love, the alpha as well as the omega of service.

* * *

The spiritual aspiration of our generation is for a God great enough to take in all the facts of life.

* * *

What we need is not to have Pentecost rationalized, but realized.

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The moment they were Spirit-filled, the apostles leaped into preaching. This was preeminently true of Peter. Argument had always been to his taste, and, from the start, he had been a rugged, if somewhat heady, controversialist. Pentecost made him a preacher.

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The fact is that psychology, despite all it knows by now, is not competent to pass on Pentecost.

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Nothing short of Pervasion of Power could have made a Fellowship of the Spirit out of that bewildered, cringing company of disciples.

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For the sort of preaching that is to beget the pentecostal, nothing is more needed just now than the ancient challenge to the instantly heroic. Most of us are so afraid to make fools of ourselves. We have fewer compunctions about making fools of others.

* * *

Immediacy! Timeliness! These must be our concern!

* * *

Internationalism will always result from the pentecostal. Christianity, when true to its Spirit, is bound to proclaim and further world evangelism. Internationalism is never safe until evangelism is the heart of it.

* * *

Protestantism must be united, not on freedom, but *in God!*

* * *

We need a Pentecost, and need it soon, to bring Protestantism back to first (which, being interpreted, is pentecostal) principles; to bring it to the place where it will no longer make the good the enemy of the best, or give the secondary the place of the primary; to reduce it to sackcloth and ashes for its shallowness and its "get-there-quick" methods; so that it may go forth, in newness of life, with the message and the demonstration that God cares how we behave!

* * *

Even a new social order is but a means to an end. Securing better conditions for people is to be attempted in the hope that we may secure better character in people. We are after the soul. . . .

* * *

So many are still averse to taking sides. They are enthusiasts for the middle of the road. A lot of leaden conduct is cloaked with the golden mean. We are all for tolerance, that pleasant word that serves us in so many unpleasant situations. If with tolerance we mean conciliation, there is no fault to be found. But as to all other tolerance, thrice shame upon it!

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If only there could be some way to recapture our power without relinquishing our intelligence. "Truth" should have set us free, but, instead, it has left us feeble!

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* Perpetuating Pentecost. By John M. Versteeg. Willett, Clark & Colby, $2.00.

Light that lighteth every man that cometh into the world. The supreme enterprise of the abolition of human slavery was a spiritual undertaking with a God who was up to date and a very present help. Our healing ministries have gone forward with faith in the Great Healer, who is opening up to men in this day the blessed secrets of health. That gracious sharing of privilege that we call the missionary enterprise has been carried out with a sense of spiritual power akin to that in the New Testament.

God in Today's Tasks

If we are to have a realization of God we can only find him in this complicated, baffling, human enterprise

THEODORE GERALD SOARES

of social living. It must be his enterprise before it is ours. God must be trying to do something with this tractable human stuff. He must be seeking to make gracious beautiful families, happy effective educational societies, honorable and kindly communities, just and generous industry, sacrificial public service, and a world where the foulness of war is inconceivable. If we want these things we can receive power, the same power of the Holy Spirit that meets us so vitally in the New Testament. If we do not want these things, all talk of spirituality is a farce and it would be better to be honest atheists at once.

The city council of Chicago, at the suggestion of some clergymen, recently voted to open the session of the council with prayer. Whether the formal act is desirable or not is a matter on which opinion and taste would differ. But if we really believe in God as a personal reality in the universe, what a spiritual thrill of meaning is afforded by the desire to secure his illumination and guidance in the conduct of the affairs of three million people! The aldermen are the civic priests, ministering in holy things. Health springs up at the touch of their hands, disease and pollution vanishing away. Homes are guarded, misguided youth are taken from evil surroundings for wise education, a great mobile population is enabled to move from residence to business and pleasure. The contributions of money of every citizen are taken and carefully expended for the common good. If God is not interested in these things, then we have no God. If spiritual power is not available for such high ministry, then it has no function.

The newspapers reported recently that the bankers of Spokane had requested one of the ministers to speak to them at their regular weekly luncheon upon the subject, "God." These men are accustomed to listen to the discussion of financial problems. They have wide interest in the social significance of money, value, price, knowing as they do how fundamentally economic is our modern life. But for some reason they wanted to devote one of their sessions to listening to a minister speak upon God. I do not know whether the address was given or, if it was, what was its character. But if that minister spoke to the bankers I hope he did not urge them to look away from finance to the higher things of life. I hope he showed them that their only hope of receiving the power of the Holy Spirit was in spiritualizing finance. The state of Washington is one of those imperial realms where God's promise that man shall subdue the earth has been abundantly fulfilled. But the banker stands between that fruitage of the earth and all the good that may come to men from its bounty. A priest stands between God and man and that is where the Spokane banker stands—between God's harvests and man's needs. What a supreme spiritual possibility! And how infinitely difficult to achieve it! Discounts, loans, commissions, railroad charges—all these are understandable by the expert. Prices of fruit, destruction of fruit to keep up prices, tariffs to fight competition and enhance prices—all these are practical matters. But the human values, the worker on the ranch, the struggling tenant, the city children who never taste the fruit—these are more difficult; a man would need spiritual power to cope with these.

Do We Desire Spiritual Power?

I wonder if we want spiritual power. It might be embarrassing. It might equip us to do what we sometimes say is theoretically right but practically impossible. Of course, that is nonsense. Nothing is theoretically right and practically wrong. If it is not practical it is not right. If it won't work it is not desirable. But perhaps we mean practically difficult, costly, inconvenient. If we were spiritual enough we could do it, but we do not want so much spirituality as that.

We were trying an educational experiment, seeking to discover whether fourteen-year-old boys could appreciate Paul's doctrine of spiritual liberty. One of the boys answered at once that he would like a religion

without rules and in which one would do only what he himself thought was right. Further discussion revealed the deeper obligations and responsibilities of liberty. At last he saw the point and blurted out: "No, I would not like a religion like that; I would have to wash the dishes every day." He did not want the Holy Spirit to come upon him; spiritual power would harness him to difficult tasks.

But we are persuaded better things of you. You want God. You are willing to find him in the tasks and the problems of this complex social life of ours. Never a generation faced a situation more confusing. But the pure in heart, those who are sincere of purpose, those who really want to know the truth and to do the right, they shall see God. And the power that inspired the saints shall enable us to be Christian citizens in this new and fascinating age.

Pentecost Perceived

By William Henry Boddy

This is that . . . Acts 2:16.

A STREET scene in Jerusalem, I think, called forth this utterance about which I seek to gather your minds. That which had happened in the house when they were "all together in one place" had attracted an eager, curious crowd. The inner experience, described in such rich external coloring, had given to the humble followers of Jesus the consciousness of power, the fulness of joy and the sheer freedom of the sons of God. Undertaking to explain the spiritual phenomena to the astonished onlookers, Peter—the coward grown courageous—cried, "This is that which was spoken by the prophet Joel." This is that! It was a question of identification.

These people who had crucified Jesus, and now looked askance at the manifestation of his spiritual presence, believed in the prophecy of Joel. Often in his assuring promises their weary spirits had found the gift of rest. "I will pour out my Spirit upon all flesh and your sons and daughters shall prophesy and your young men shall see visions and your old men shall dream dreams . . . before the day of the Lord shall come, that great and notable day." Doubtless, often, when their hearts were hot because of the insults and desecrations of the Roman oppressor, they had gone to Joel and read again of the "blood and fire and vapor of smoke." Within themselves they had said: "Ah, conqueror, boast now in the pride of your power. But the last days are coming. The Spirit will once again be poured out in Israel. Then all the peoples of the earth shall be under the sovereignty of Zion."

But now the preacher of Pentecost says, "This is that." This is the fulfilment of your cherished dream! Here is the harvest of your hope! All that to which the prophet Joel looked forward is realized here in this little band of despised disciples of Jesus with their souls afire with a spiritual presence and filled with love for their living Lord. It was a poor defense against the charge of drunkenness, which to many had seemed the only explanation of the reckless joy of the followers of Jesus. Many who had assumed the probability of intoxication would now be sure of it. The sheer audacity of identifying a great religious hope, a nation's dearest dream, with the clamant exuberance of these ignorant followers of the dead Nazarene! Yes, many were converted that day. But more turned away. The rulers of religion believed in the outpouring of the Spirit, but they had prescribed a method of manifestation. They had made their own patterns through which God must prove his presence. They were not willing that the Spirit should create his own channels. For them Pentecost passed unperceived! They knew not the day of their visitation.

Often it has been so. The church has sought to dam and stay the new upsurge of life within her. She has not understood the divine originality and the divine versatility. She has been impoverished by her preconceptions. And, again and again, what she adjudged but the peculiar passion of a few enthusiastic and misguided souls has proved to be the cleansing tides of the Spirit breaking upon the shores of human need. As in our day, then, we pray for a new impletion of the power received by the early church, our prayer ought to include the petition that our insights be deepened so that we fail not to perceive the power of the Spirit even now at work in our world. For Pentecost was an experience of realization. We have associated it too exclusively as the activity of God. But the part of the disciples was not that of mere receptivity. The giving of the divine Spirit followed the *upgiving* of human souls. The outpouring of the Spirit was made possible by the opening of the portals of personality. Pentecost was perception. It was the realization by awakened and surrendered and sensitized souls of the divine presence which is everywhere seeking the complete response of human wills. It will help toward that deepening of life for which today the church is seeking if we shall with clearer insights discern the power of the Spirit as even now it is manifested among us.

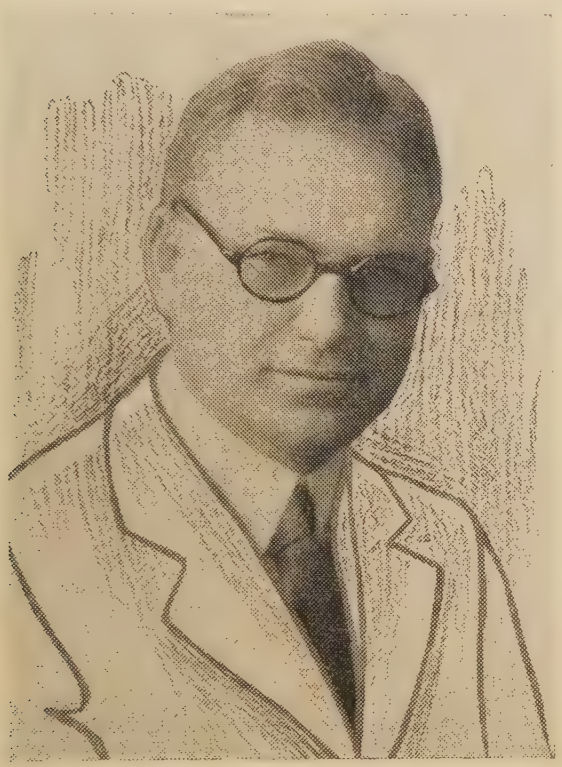
I

Pentecost is associated with the radiant realization of God in personal life. That is the heart of religion. We must not get away from it. Religion has its intellectual formulas and they ought to be as clearly and courageously thought as possible, but, in its essence, religion is the human soul quiet, confident, joyous in its acquaintance with God. "One thing I know, whereas I was blind, now I see," is still the triumphant testimony of those who have found the secret of the Lord.

Now, there is no denying that this is not the most obvious aspect of modern religious life. In our day, even the most earnest and sincere faith is likely to be known more by eager wistfulness than by gladsome assurance; its manifestation is in pensiveness rather than in power. It is characterized more by quest than dis-

covery. It has no hesitancy in joining in the testimony, "I count not myself to have apprehended," but it shrinks from the declaration, "I know whom I have believed."

Indeed, this "unutterable sigh in the depths of the soul" is not peculiar to professedly religious folk. One discerns it in the hearts of those who say they have ceased to hope in Christ. A quotation from a current magazine is indicative of the yearning which can be found in the writings of some of the most sincere of the intelligentsia: "Is science leading man into a deadly morass from which there is no escape so long as he



William Henry Boddy

worships at her shrine, and will he continue to dwindle until all his glorious spiritual heritage is lost, leaving only a highly intellectualized animal, well ordered, passionless, with no further capacity for either a heaven or a hell?"

But even in these days of mental turmoil in intellectual readjustments, one may find for himself the consciousness of God. For, happily, the knowledge of him depends not on intellectual formulas but on moral attitudes. We come to know him as we come to know a friend, not by analysis, but by appreciation, surrender and love. And thus, here and there, we find those who today—without the surrender of a jot of intellectual honesty or daring—are entering into an experience of peace beyond the power of the world to give or take away.

Lately, in hours of sacred intimacy, three men have spoken to me of their inmost experiences. One was a student instructor at an agricultural college. His theology was most naive. There are many questions of both science and philosophy which have never occurred to him. But as he told me of his realization of God, one could not escape the reality of it. He said: "I never went to church much. But six months ago when I was alone in the house I read my Bible and got down beside my bed and God came into my life. I've had such joy ever since. And the strange part of it is that it stays. It is there when I awake in the morning. I try to tell people and they don't understand. But I know God has come into my life." No one who felt the impact of that boy's spirit could doubt that some windows of his soul had been opened toward the Infinite. A few days later a cultured young Chinese, a leader among his people, called upon me to bring greetings from a relative in his country. Soon he began to speak quietly and earnestly and very intelligently of a transforming power which had come to his soul. "I had been trying to help my people the best I could," he said, "but I felt such a lack in my own soul. Now I am eager to get back to China to share the fulness of joy and love which have come to me." The third man —a college professor with scientific bent of mind—I had gone to see for the purpose of talking about the inner life. I wanted to know the secret of his peace and power. He said, very humbly and without self-consciousness, "I have given myself to Love. I have got self out of the picture and consequently I do not fear anything."

Pentecost is being experienced in our midst. The joyous realization of God is being achieved by surrendered souls. But often, because the expression of their faith is colored by the peculiarities of personality and sometimes interpreted with manifest intellectual limitations, we fail to perceive the reality of it. The church is timid in the presence of such testimony. One can understand it because "Pentecostalism has done much harm to Pentecost." And yet it were a tragic blunder if the church should fail to perceive and hail with joy the divine discovery being made by some of her sons and daughters.

II

But Pentecost was characterized by great dreams and splendid visions. The religion which is fed only on emotional states soon degenerates into superficial sentimentality. The vitality of Christianity is known by the depth of its desires no less than by the joy of its discovery. It harbors mighty hopes. True religion is always concerned with "things to come." It never "loves the present age" in the sense of being content with it. But here in the midst of contemporary life, with all its cruelty, its greed and materialism, there is a dream that will not down. It is the vision of a world set free from the woe and wickedness of war. More than that, it is the faith in the possibility of human understanding, and mutual fellowship based on a joyous acceptance of difference in culture and color and creed. Of course, this hope is not new to the hearts of men. Ever since Micah, the peasant prophet, sang of a day when swords should be plowshares, this hope has nested in the soul of man and, even in times of war's wild ravage, it has sung as a "bird o'er the battle-

field." There is something divine in this undiscouragable faith flowing like a crystal stream across the continents of human life. Sometimes it seems to disappear in the drear deserts of human hatred and cruelty. But e'er the blood-red tide of war has receded, we behold flowing forth from the shambles of the world, springing crystal-clear from beneath the Calvary of history, this stream of aspiration that yet shall make glad the City of God.

In our day the hope of peace among men, in the hearts of many, has ceased to be a vague longing. There has been born a will to peace. Men have heard the Master's blessing upon peace *makers*. They are putting their minds and hearts into purposeful plans for assurance against armed conflict and forever increasing understanding and cooperation among the peoples of the world. Among us are men whom a dream has possessed. They go onward, sometimes stumbling in the deep darkness and sometimes walking in the soft light of a Sabbath dawn; now with the acclaim of the crowd in their ears and now hearing only shouts of derision on every side.

There is something sublime in the valor of this vision. A world war gives to it an overwhelming negative and, while upon the fields the iron tube yet reeks, it sings anew its hymn of hope and patiently plans the palace of peace. This dream will not die! It cannot die! It is a manifestation of the Spirit of God among men.

Our Christianity ought to find its life by losing it in this great cause. The only way we know to serve God is to serve mankind. It ought never to be necessary to remind a follower of Jesus of that. Pentecost cannot be realized by us if we fail to perceive the Spirit as he manifests himself among us and if we come not up to his help against the mighty. When recklessly, wholeheartedly, we follow the Spirit as he reveals himself in this deep determination, born anew in the heart of our generation, we shall begin to know the power of Pentecost.

"Your young men shall see visions; your old men shall dream dreams." This is that! This is that! This dream of human amity; this vision of a brotherly world; this light that woos and beckons from the mountains of the morrow—this is the Spirit of God moving upon the minds of men. God help us if we fail to perceive this evidence of the Spirit's power!

III

Then, too, here and there throughout the world, there seems to be the upsurging of the faith that love is practical as a working principle in human affairs. For a long time we have talked of love as an emotion one ought to feel toward God or as a principle which ought to govern one in family life. But so far as the larger affairs of collective life are concerned, no one but Jesus has ever believed much in love. Now in our day, all over the world, there are voices proclaiming that love is the only practical way of life and that Jesus wants to be taken seriously here and now. Wherever there is faith in cooperation as a substitute for competition in all this weary battle for bread, there the spirit of love is at work. One thinks how many crimes have been committed in the name of cooperation. But the integrity of the ideal is not impaired. Jesus seems to have been naive enough to believe that the spirit of the family ought to embrace all the complex relations of human life. For him love was the only healing for the hearts of the world. One wonders how his followers can be so tolerant in the presence of monstrous social wrongs.

But gradually, painfully—sometimes with all too little help from Christ's church—the cooperation of love is taking the place of the competitions of selfishness. The Spirit of God so manifest at Pentecost is at work in the market-place. "Here's a bloke painting God where no one ever saw him," shouted a steel worker of Pittsburgh to his mate as over Gerritt Beneker's shoulder he looked at his easel. Aye, we need to realize God, too, among baffled and exploited workers of the world who are crying for cooperation as the guiding principle of industry.

At Pentecost they spoke a language which all nationalities understood. That language lives. It is called love and it has never yet been misunderstood. This is that! This is that! Sometimes called heresy; sometimes bolshevism; sometimes pacifism or socialism. But wherever cooperation and good will are gaining the field against competition and suspicion—there Joel's prophecy is finding fulfilment.

The soul communing with God; a heart drenched with a dream; a life lured by love, where these are—there is Pentecost. *This is that.*

The Deeper Authority

By Harold C. Phillips

And he began to teach them that the Son of man must . . . Mark 8:31.

UP TO the time that these words were spoken Jesus had been the winsome and appealing preacher of Galilee. From now on a sterner note is heard. He will no longer preach with his lips, but with his life. The world refused to heed his words. He will now compel it to face his deeds. Peter had made his great confession, "Thou art the Christ"—"a masterpiece of unassisted faith." After that Jesus "began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." Suffering, rejection, death! Not a pleasing prospect. A rather doleful denouement for so vigorous and abounding a life. It displeased Peter, who "took him and began to rebuke him, saying, Be it far from thee, Lord: this shall

not be unto thee." His rebuke was unavailing. Great men are not usually deterred by the voice of caution. Their course is determined, not by the set of the wind, but by the set of their souls. "The Son of man must . . ."

I suppose it is fair to say that there is no more unpopular word in our whole modern vocabulary than the word "must." Many of the people who once abstained and are now using liquor are doing so, they say, to protest against the fact that the nation says they must not. We seem to be moving away from this word in the family. Someone has suggested that there is just as much authority in the family as there ever was, but it is the children who exercise it. Discipline is somewhat in disrepute. In education we are progressively ridding ourselves of unpopular required courses, to make room for free choice. We seem to be craving a freedom without compulsion, and volitions without restraints. To feel that there are some things that we must do is regarded as an unwarranted invasion of our personal liberty.

It would be quite possible, I think, to show that in this feeling we are mistaken. It is an unquestioned fact that the surest way to lose our libery is to rid ourselves of all restraint, and that anything in the world that deserves to be called freedom grows out of the most rigid self-discipline. "And with a great sum obtained I this freedom" is the unanimous testimony of the world's liberated souls. We are, of course, identifying freedom with our haphazard pursuits of fancies which often turn out to be fantasies. Freedom is never that. Freedom is a spiritual achievement purchased at great cost.

Freedom a Fruit of Discipline

Jesus seems to have lived under the mastery of a great moral compulsion. The word "must" was frequently on his lips. "Wist ye not that I must be about my Father's business?" "I must preach the Kingdom of God. . . ." "I must work the works of him that sent me." "He must needs go through Samaria." "And other sheep I have . . . them also I must bring. . . ." We usually covet those moments of release when we are temporarily freed from enslaving routine, or from the obligations that drive us. Jesus, on the contrary, seems to have found his peace, power and satisfaction in the constant sway of a great compulsion. He must. We may.

Let us look at this compulsion in the light of two or three timely questions. First, what was its nature? It was voluntary. To speak of a voluntary compulsion is to voice a paradox. As a matter of fact, however, a man is always free to choose his compulsions. There is a certain mechanical view of Jesus' life and work which is very distasteful, if not revolting, to a normal man. It robs his life of that freshness and spontaneity without which all effects or results lose their significance. This is why Calvin's predestination, or its more or less modern equivalent, Watson's behaviorism, is so deadly. According to this point of view, the act of Jesus in choosing the cross becomes of no more significance than the act of Judas in choosing thirty pieces of silver. Both men were simply automatons, mechanical puppets, staging a prearranged performance in response to the pull of some cosmic string. To accept that view is to deny life.

The Free Choice of Jesus

This obligation of Jesus was voluntarily chosen. He distinctly said of his life, "No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again." If one does not concede that Jesus was exposed to all the hazards of a free choice, and may have chosen some other way —some easier way, as thousands of others similarly situated have done—then his great "I must" loses its appeal. "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" But that baptism was not shoved on a good-natured if unfortunate victim; it was the free choice of one who counted the cost and willingly paid the price. "He took the cup."

Our actions must always be viewed in the light of the motives that prompt them. We cannot really evaluate what a man does until we know why he does it. Here is a man who must support his family because the law compels him to do so. Here is another who just as truly must, but from an inner sanction, the sanction of love. The latter is more compelling, for love never says, "I have done enough," but always asks, "What more may I do?" This man must pay his debts, for the state compels him to. This other man just as truly must, but from an inner sense of honor that grips him. Both men are under compulsions, but it makes all the difference whence these compulsions come. One must because he has to, and the other because he wants to; one does it reluctantly, the other joyously; one is compelled, the other is impelled. It is the voluntariness of Jesus' cross that makes perennially appealing this beautiful tragedy. "O love divine, that stooped to share. . . ."

Let us ask another question. Why must he? Whence this compulsion? It was the result of his inner response to reality. One sees here, I think, the only enduring basis of our religious sanctions. We are living in a world that is religiously bewildered. Our bewilderment comes from the fact that we Protestants, at least, are seeking new sanctions. For us the old authoritarian sanctions are passing. The Protestant Reformation removed the authority of the church. We then fell back upon the authority of the Bible, which we regarded as an inerrant text book upon all subjects and for all emergencies. One is not saying that the Bible is no longer true, and can no longer be trusted, but rather that the approach to it has shifted. The temper of our modern age seems to be such that it will not, because it cannot, accept truth upon ancient authoritarian sanctions. It is not the truth it resents; it is the method of presenting it.

Recently I received a pamphlet entitled, "Bible Briefs for Hurtful Heresies." A voice from the past!

The inference is that when one discovers anything heretical he should go to his Bible, pull out a text that fits the heresy, and shoot it at this intruder. One may still do that, only he will discover that he is using a blank. It will make a noise, but it does not hit. It does not hit because he is using a technique which is no longer effective. It is not that the text may not be eternally true; it is that its truth cannot be thus imposed. To be sure, this observation is not new, but it would seem as if we were just becoming generally aware of its implications. The walls are falling from the cities of refuge to which we have been accustomed to flee. The result is that we are religiously exposed and bewildered.

Now the revealing thing about all this is that since our authoritarian props are falling down, the modern generation is awakening to the consciousness of its inner moral and spiritual poverty. The truth of the matter is that our religion has been in a church, and in a book, but not in us. We do not really embody the things that we speak. We have been professing far more than we ever possessed. We have been expressing far more than we ever experienced. We have been, perhaps, unconsciously guilty of the type of hypocrisy which Jesus so mercilessly condemned. Outwardly our religion has borne all the signs of health and vigor, as seen in costly cathedrals, beautiful churches and well greased organizations. But now that we are compelled to look, not at the things without, but at the things within, we are beginning to realize our inward similitude to a sepulcher. "The Kingdom of Heaven is within you." We are discovering that it has been everywhere else.

Jesus Not an Authoritarian

It is precisely here that the compulsion of Jesus throws reassuring light. It is here that the religion of Jesus differs from our own. "The Son of man must . . ." Why? Because the church dictates it, or the Bible commands it? Neither of these sanctions was available for him. His compulsion grew out of his inner response to reality. "Neither in this mountain nor yet at Jerusalem." He spoke of "living water." He said, "The water that I shall give him shall be in him a well of water springing up. . . ." The religion of Jesus was an inner response to outward realities, not an outward disguise of inner poverty. Jesus was not an authoritarian. To be sure, he spoke with authority. He still speaks with authority. But he never imposed his authority by traditional methods. His commands were invitations. "If any man will come after me let him . . .," "O Jerusalem . . . how often would I . . . but ye would not." And when Jerusalem would not he had no recourse save that of separating himself still further from the traditional concept of what the Messiah should be. With supreme faith he said: "And I, if I be lifted up from the earth, will draw all men unto me." This was the crowning proof of the vitality and unassailableness of his religious sanction.

This fact lends a hopeful aspect to our modern bewilderment. It is this which many of our modern critics seem to overlook. They are assuring us that with the passing of the "ancestral order" the baby will have to be thrown out with the bath. Because the old authority goes, it follows that religion goes with it. They assure us that the revaluation of our religious symbols means the rejection of the values symbolized. Such doleful dogmatism, however, seems to forget one tremendously important fact. It forgets that the religion that we now profess was born in a protest against traditional sanctions somewhat similar to those from

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which we are now revolting. Christianity came to birth because that which was said "by them of old time," and the way in which it was said, was orientated to the dawn of "a more excellent way." The outward props that had supported the religiously orthodox and had become identified with religion were challenged by one who insisted that "the life is more than meat." Jesus shifted the emphasis from things outward to things inward. He went beyond forms to facts, beyond symbols to values symbolized. He broke the earthen vessel to save the treasure. He brought his faith in touch with life's realities, paid the price that they demanded, and has left his cross as an eternal protest against our easy going conventions, and a constant challenge to those convictions which spring from within. This did not destroy religion. It fulfilled it. No more will the fact that we may change our traditional methods destroy religion. It may very well mean that religion will be reborn. It may shake us out of our easy going attitudes and compel us to face courageously the realities of life, from which the kind of religion we have been professing has too often sheltered us.

There is one more question that we must ask. What does this moral compulsion of Jesus reveal? Without any question it reveals the greatest need of mankind today. We face no greater need than that of a moral imperative sufficiently commanding to integrate our divided personalities, call us from our vagaries; in short, to master us. We have awakened to discover that we are the masters of our fate, but there seems to be nothing that masters us. The greatness of man lies not primarily in his achievements, but rather in his relationships. It is the consciousness of man's relationship to something other and higher than himself that awakens him to aspiration. His significance is to be seen not so much on the plains of Shinar, where he builds the Tower of Babel, but rather on the road to Haran, where he beholds the ladder of Bethel.

Today's Greatest Need

There is a modern confusion of tongues as we glory in our achievements. But the eternal question is: What for? To what purpose? The sense of impending futility which seems to be creeping over us grows out of the haunting suspicion that it is all for no use and to no purpose. We woefully lack that commanding experience that awes us, subdues us, compels us and makes us cry, "Surely the Lord is in this place." Someone has suggested that the Puritans feared God and so feared nothing else, while we moderns do not fear God and are consequently afraid of everything. True. We have many ideas but few ideals. There are many pebbles on our beach, but there is no celestial body that lifts the tides and calls to the deep that is in us. We fearfully lack the commanding power of a great moral imperative that makes us say, "I must." Jesus had that; he had it because he believed in God. The type of life he lived made God a moral necessity.

Can it be that we are evading this imperative because we have lost the capacity for sacrifice? I think not. We thought the human race was becoming or had become soft, cowardly, weak, anemic, and then a war came, and we rose to unpredicted heights of heroism and devotion. It is not that we are losing the capacity for sacrifice; it is something far more subtle and distressing. It is that we are losing, or lack, that moral discrimination that reveals the things worthy of sacrifice. There is something woefully wrong with the thinking of a nation or of a world that willingly sacrifices millions of men for war and is reluctant about sacrificing battleships for peace! We have erected millions of white crosses to war. How many to peace? God knows humanity has paid the price time and time again in blood and tears, but our Calvarys are not redemptive, because they are not constructive. We are on the wrong track. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

Paying the Price

It is here again that the compulsion of Jesus sheds much needed light. The revelation of Calvary lies not simply in the fact that it shows us one who was willing to pay the price. We, too, seem willing to pay the price. But what are we paying the price for? Calvary reveals the only values worth purchasing. Calvary is not simply an example of courage. Infinitely more! It is courage illumined and immortalized by moral discrimination and spiritual insight. It is the lack of this insight that makes our sacrifices unavailing. We sacrifice to perpetuate unbrotherliness; he sacrificed that brotherhood might be born. We die for hate. He died for love. We die to gain. He died to give. The result is that our Calvarys enfold us in still greater darkness, while from his cross shines the light of the dawn. Strange that we allow ourselves to be emotionally stirred over the fact of Jesus' death and yet seem to be so totally indifferent to the values for which he died! It is not merely the fact that Jesus died that saves us. The redemption of Calvary becomes available for us, not when we know the cross as a historic event, but when we share its prophetic insight. Jesus' sacrifice is unavailing unless it impels us to high and purposeful living. We shall be redeemed when we really begin to live for the things for which Jesus died, and die for the things for which he lived. When we are really mastered by the things that mastered him we too shall be aware of that fellowship through which we receive power to become the sons of God. "And this is the everlasting splendor of the cross, this spectacle of a love that would not let go of man, and of a faith that would not let go of God."

It is a belief in such values that we desperately lack. Outwardly we profess them, but they do not command us. They do not grip us. We hold them as respectable conventions. We do not experience them as convictions. When we are willing to take seriously the values that Calvary reveals, perhaps our faith in God will be re-awakened. God will then become for us what he was for Jesus, not a philosophic concept, but a moral necessity. It was because of the unshakable certainty of his faith in God that he "began to teach them that the Son of man must . . ."

There Is a Soul Gethsemane

THERE is a soul Gethsemane
Where I must kneel,
A prayer which I must pray
Till I can feel
That, though the anguish redden on my brow,
And Calvary's begun,
From Him I'll take the sacrament of Love—
"Thy will, not mine, be done."

There is a Resurrection Life
That I must share,
A tomb that I must leave;
And though I bear
The wounds which I have won upon my cross,
Transfigured, they will shine—
A sacramental pledge of Love and Faith,
To make His rising mine.

HENRY PARK SCHAUFFLER.

The Comforter

By George C. Pidgeon

And I will pray the Father, and he shall give you another Comforter, that he may be with you forever. John 14:16.

I ONCE heard a certain friend described as a man to whom something had happened. Something great had entered his life and he never got over the surprise and wonder of it. Something unexpected, something which he felt was undeserved, something given rather than gained, something from without and yet seen and accepted and assimilated by the spirit within, so that his individuality was stressed and his personality enriched, and all that was distinctive in him rounded out so as to make the man himself a unique contribution to the life of his time.

Christians after Pentecost appeared to those about them as men to whom something had happened. It was evident that something had come upon them and had taken possession of them to which the experience of those about them could provide no parallel. They found themselves incapable of putting into words what it meant. Before you can describe an experience there must be something which you and your hearers have in common to which you can liken it, and there was nothing ever known to compare with this. They saw, felt and heard things with which ordinary mankind had no contact; they were driven by this spirit within to actions which observers thought crazy because they had no conception of their origin and purpose; in their faces there shone and in their movements there was displayed an experience which meant contact with a reality and the reception of powers which reenforced all that was highest in them. As time went on they nourished this new life by a worship which was meaningless to the uninitiated; and the spirit within them, which could not find adequate expression through the ordinary channels of speech and gesture, flashed from soul to soul and broke out spontaneously in the most unexpected ways and places. It was the miracle of history. It lifted men to heights otherwise unattainable. It produced results in experience and character for which nothing in their heritage could account. It started a movement which deepened as it broadened and is today advancing among the nations with greater power than ever. It became at once and will remain the source of all that revives and hallows the souls of men.

Spiritual Revival Today

To men of the present as well as to men of the past this same strange thing has happened. There is no experience in the book of Acts which has not been repeated in the religious life of the last century. Men have discovered God anew, or have been discovered by him, and have found in him fulness of life and power. In the experience of individuals revivals have originated which swept over the entire country. Spiritual revival has led to far-reaching moral and social reforms. The spirit-possessed are essentially a brotherhood; the experience of God cannot but be shared and results in a new fellowship; those who have found new life in Christ and in Christ new union with others are always a force in extending the rule of God over all departments of human activity.

The need of such a happening as is here described is now very great. The average Christian of our time lacks a deep and compelling sense of man's need of God. If a man is upright and effective, if he plays the game according to the rules and bears his share of the common social responsibility, we feel that he cannot be very far wrong even if he is living without God. Yet it is one of the root ideas of our faith that the godless is incomplete in character and without God cannot become what he ought to be, nor do what he was designed to do. Our fathers dreaded unspeakably a future apart from God; to enter eternity without God and without hope is ever a fearful prospect. But what about being without God while we are alive? The highest in us comes forth only in response to his entrance to the soul, and to face earth's tasks and dangers without his guidance, discipline, help and inspiration, is to turn forever from the realization of one's own possibilities. Yet there is no urgency in the church's call to Christ.

Tide of Faith Is Low Today

Believers are not impressed with the eternal worth of what they have to contribute. This may be due to humility; he is so conscious of defect and failure that he will not presume to offer others what he has, or suggest that they become what he is. Yet the Christian who has the poorest opinion of himself has the highest opinion of his Savior. He knows that without Christ life would have been hopeless for him, and that Christ has met every need which he was allowed to meet and has always been ready to do still greater things whenever his servant would trust him. Christianity was started on its career of conquest by a faith which had something without which the world was lost and which it was most eager to impart. They felt under obligation to communicate it; "woe is me if I preach not the gospel." The average Christian has no sense of responsibility for the salvation of his fellows; he does not feel indispensable to Christ in the fulfilment of the divine purposes of love. Yet each is a member of Christ's body, and without him certain things which Christ within longs to do cannot be done.

The truth that God is accessible to all and his grace available for all is not felt and therefore is not pressed home to the hearts of men. God is seeking the lost and is exhausting the divine resources to find and restore them. The time is short; character is becoming fixed hour by hour; hence the need of immediate action. Yet because the souls of Christians are not gripped by this urgency, those outside fail to realize it. It is such a condition as this that the Holy Spirit comes to meet, and a new fulfilment of the promise of the Comforter is therefore the greatest need of the hour.

What is the Comforter? The Greek word is Paraclete, and means literally one called to the aid of another. An advocate summoned to one's defense in court, able to present the defendant's case as he cannot do it for himself, is one example. Another would be the rescuer, like a young sailor who sprang from the deck of a steamer, took hold of a man who had fallen overboard, overcame his struggles and kept him afloat until the boats reached them. A successful business man once remarked as he reviewed his own career: "Every man needs at some stage a friend to give him a lift, if he is ever to get a start." A helper in the

George C. Pidgeon

widest sense, ready to give one a lift in whatever way it is needed, is the character which the Holy Spirit has in the Fourth Gospel.

Relations With Unseen

Men feel keenly the need of relations with the Unseen—clear, friendly and cooperative. Our minds are timeless. Even in our ordinary work in the world, our plans reach beyond our own lives. We recognize that the perishable things we handle proceed from something higher than themselves. Our success depends on factors beyond our control. The farmer who sows his seed in prepared soil, and then depends on the action of the elements for his harvest, is typical of all the workers of the world. When man's best is done, the issue rests in other hands. Those pagan words "luck" and "fortune," the custom of taking a "mascot" into a contest, indicate a blind belief that somehow unseen forces influence the results of our endeavors. These superstitions only mock the heart's desires and cripple our efforts. We long to feel that behind the hand which controls all is power, wisdom and love.

A Change From Within

Particularly is this so in religious work. We teach and plead and pray for the salvation of our friends, and our object is a change in their nature. Jesus calls it a new birth; Paul calls it now a resurrection, and again a new creation. It means re-creating the moral nature; the decisive change must come from within. This is something which only the Creator can do. According to John's teaching this is the function of the Holy Spirit. The condition of entrance to the Kingdom of God is to be "born of water and of the Spirit." "Born of water" is a bold figure expressing not only the washing away of superficial stains but the soul's emergence from the old condition of evil in which it had found its life and its complete separation from it. "Born of the Spirit" means the soul's entry to a new life in God. The Paraclete, our divine helper, works with redeemed men thus to reproduce the divine in the lives of others.

According to John, Christ's own reception of the Holy Spirit at his baptism is the source of the blessing promised. The Baptist bore witness to Jesus as the One on whom the Spirit had descended and who baptized in the Holy Spirit. This amply sums up the synoptist's account of Christ's experience at his baptism and of his decisions in his temptations. After the revelation and enduement which came to Jesus as he walked up out of the water, he was conscious of power sufficient to realize any of the ancient ideals of messiaship. In each temptation the tempter assumed that Jesus was able to do the things proposed. If these temptations were real, their basis must have been something of which he was fully aware. One and all, they were suggestions to use his power in men's interests; nothing else could have appealed to the heart of the son of God. He had received a divine gift, amazing in its potentiality; he was tempted to use it to improve the conditions in which men live and to provide them with institutions and resources which would make a higher level of living possible. To him such a course would have been a misuse of his gifts, "tempting God," as he put it; for it would have meant claiming for men something inferior to what he himself enjoyed. Instead of using his power to improve men's circumstances, he decided to bring them to the source of that power that they might receive it for themselves. Instead of helping men in externals he brought them an inward grace which enabled them to help themselves. He gave himself to bring men into the union with God in which he stood and to secure for them the light and power which had come upon him.

Man's Experience of the Spirit

Jesus, receiving the Holy Spirit at the Father's hand, chooses a course which will qualify him to baptize all who believe with the Holy Spirit. Not content with endowing us with the results of his experience, he claims for us that experience itself. He was not satis-

fied with teaching his people what he knew about God and with serving his people with the powers God had given him; he claimed for them the same experience of God which he had and the same baptism of the Holy Spirit.

Rivers of Living Water

He made them thereby sources of blessing for the world. In John 7:37-38 he says: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." First, the man's own thirst is quenched; second, the meeting of his own need makes him a source of supply for others. A stupid exegesis seeks to dilute this promise by saying that Christ is the one of whose inner being the rivers of living water flow. This is true, but is so obvious as to be a truism; to emphasize this is to miss the wealth of the promise. Christ claims for us what he has to the full measure of our capacity to receive. He satisfies our thirst; we find in our union with him a spring of living water which never fails; then he makes us founts of blessing to satisfy the thirst of others. You have but to look at the church's history to see the truth of this.

Men like Paul, Augustine, Luther, Wesley and Spurgeon, longed unspeakably for God and sought him through the years. God came to them and met all their need, and then, thus satisfied, they met the needs of millions out of what God had made them and meant to them. Among my own personal acquaintances are numbers of men and women who have had a vital experience of God and who are literally springs by the wayside of life, satisfying the thirst of all passers-by who will turn aside and drink.

Jesus Goes, the Holy Spirit Comes

This baptism of the Holy Spirit was made possible by Christ's going. Immediately after the saying which we have just quoted from John 7, there is the strange statement that the Spirit was not yet, because Jesus was not yet glorified. Then we read in John 16:7 that Christ's going away was expedient for the disciples because the coming of the Comforter depended on his departure. The gift is to be something new, something not known in the old dispensation in the form and in the measure in which it appears after Christ's passion and exaltation. The spiritual energy generated by Christ's life of service and sacrifice, and by his vicarious death which was its culmination, was released by the coming of the Holy Spirit. The risen and triumphant Redeemer, with his new power and glory, thereby entered actively into the lives of men. Immediately after the promise of the Comforter in John 14:16-17 Christ adds: "I will not leave you desolate: I come to you." The glorified Jesus comes to us in his Spirit. The thing that amazed the disciples after his ascension and gift of the Spirit was that the old fellowship was unbroken. Jesus was still among them in the fulness of his power; the only difference was that now he worked through them.

The living Jesus, therefore, comes to us in his Spirit. A new intimacy is thus made possible for all in all places and at all times. When the Magdalene attempted to hold him by his feet when the risen Lord came to her at the tomb, he exclaimed: "Cling not to me; for I am not yet ascended unto the Father." Implied here is the truth that the close and inseparable union which she craves will be possible then. The old limitations are transcended and the living Christ is with his people always and everywhere to the end.

A new revelation will then be given. In John 16:12-14 we read that the spirit of truth will teach us the things of God—truths which without him we are incapable of receiving. This is the revelation from within. Experience interprets to us many things obscure before. Epictetus says: "It is the taught already who profit by teaching." A mother tries in vain to impart to her child things which are clear as the sun to her. A little later, when the daughter comes through what the mother came through, the mother's words are understood and their wisdom appreciated and appropriated. Similarly the spirit in the heart quickens the soul and leads the believer through experiences which only the word of Christ can enable him to understand. The need created by the spirit within is met by the truth which the spirit inspired and the one illuminates the other. Instances of this are known to all in which devout saints, untrained in the learning of the schools, have reached a deeper understanding of the Scriptures through their experience than scholars could ever attain without it. It is the spirit who takes the things of God and shows them unto us.

We reach effectiveness in service through the Holy Spirit's cooperation. In John 15:26-27 we read that the Comforter will bear witness to Christ and that the disciples also will bear witness.

Convicting the World of Sin

The Paraclete works through God's servants to convict the world of sin. A man may be called convinced when he is persuaded that certain things are true; he is not convicted of sin until all that is good in him rises in revolt against the man that he is and the things which he has done. Conviction of sin is, therefore, man's condemnation before the bar of his own conscience, and his condition and his conduct are both included in the judgment. The same spirit who leads believers into ever deeper realization of what Christ is and means to them, brings sinners face to face with the nature and results of their sin. It is easy to see how this worked on the Day of Pentecost with Jews who had been consenting parties to Jesus' crucifixion—the One whom they condemned was owned and glorified by the God whom they professed to serve and that same God now demanded their repentance and belief in his Son. He comes in some way to the sinful of all generations and awakens them to the facts of their situation. Apart from this conviction, the need of a Savior can never be felt and the faith in him of which the unconvicted is capable can bring but little of what the soul requires for the life in God. Not only

so, but the same spirit awakens the church to men's "lostness" without God. The believer needs at every turn to be taught his own dependence on the Holy Spirit for strength to walk with God, and his own impotence apart from God. Realizing this, they are awake to the need of all for this divine companion and prepared to give expression to the longing in God's heart for those who are lost in sin.

Entering Into Possession

One thought in conclusion. The ascended Lord breathed on his disciples and said: "Receive ye the Holy Spirit." Here Jesus conferred the gift on them. Yet after this was done he added, "Tarry ye at Jerusalem until ye be endued with power from on high." It is one thing to be recognized as the heir of an estate; it is another thing to enter into possession. From the moment that Jesus breathed on them, possession of the Holy Spirit was the disciples' right and they were entitled to claim it; it was some time before they reached the condition in which he could gain full possession of their souls. In this the experience of the disciples is one with the experience of believers in every age. The conditions must be fulfilled and the blessing accepted. Then in God's good time the experience of Pentecost is repeated in the souls of men of our day.

A Pastoral Prayer

By Francis G. Peabody, *Professor-Emeritus of Christian Morals in Harvard Divinity School. Author of "Jesus Christ and the Social Question," "The Christian Life in the Modern World," "The Church of the Spirit" and many other books.*

MOST gracious God, who art ever more ready to hear than we are to pray, who knowest our necessities before we ask and our ignorance in asking, behold us here, coming from all our various homes and works, with all our different faults and needs, asking in a common prayer for light upon our way and for peace within our hearts. And even as we come Thy Spirit meets us—yes, waits for us while we are yet a long way off—waits to receive, and forgive, and bless. What is our prayer but an answer to Thy call? What is our worship but the return of the wandering child back to the Father's home? Give us the listening ear; give us the responsive will; and bring such answer to each sincere and simple prayer as each one of us severally needs; giving to one of us more courage, and to another more self-restraint, and to yet another freedom from selfishness, and to us all the inner peace of mind which the world can neither give nor take away. Here are the rich resources of our favored lives—health, strength, youth, joy, love. Rescue us from a meager use of Thy great gifts, that at Thy coming we may return Thy trusts with interest. Save us from the fate of those to whom much has been given and from whom is taken away that which they seem to have; that we may hear at last the kindly benediction, "Well done, good and faithful servant! Enter thou into the joy of thy Lord!"

As we have shared the spirit of the Easter festival, so prepare us to meet the approaching Pentecost, that a fresh visitation of Thy Holy Spirit may descend upon our hearts, and upon the waiting world; that our sons and daughters may testify to Thy guidance, our young men believe in their visions, and our old men renew their dreams; and that, instead of the contentions of divided sects, we may attain the unity of the Spirit, and speak, each in his own language, the wonderful works of God.

But not for ourselves only do we pray, in the tranquil circumstances of our favored lot, but for all who on this day of rest need to find rest for their souls; for those whom we most love, that their homes may be guarded by the sense of Thy presence, and their hearts established in Thy law; for the sick and those who watch by them, that they may be comforted; for the overworked, and those who find no work to do, that the sense of Thy companionship and compassion may bring hope and peace, and that those who are weary and heavy laden may have the strength they need. Steady the minds of the young as they face the problems of the time. We pray not that they should be saved from the world, but that they should be its saviors; unspoiled by prosperity, unafraid in adversity; saving the soul of America by their confidence and joy.

Finally, we pray for our country in these days of grave decisions; that our people may be delivered from partisan aims and petty controversies, and be led up to the high places of national magnanimity and honor. From all narrow ambitions and personal ends, from pride, vainglory, and hypocrisy, from malice, uncharitableness, and suspicion, good Lord, deliver our nation; that at last we may be that happy people whose fear of Thy judgments is the beginning of wisdom, and is the end of all other fear.

This is our prayer, in the faith and hope and love which are in Jesus Christ our Lord. Grant it to us, we pray, not as we may thus ask, but as may be from day to day expedient for us, showing us in this world a better knowledge of Thy truth, and in Thine own time and way, soon or late, unfolding before us the greater privileges and opportunities of the life everlasting.

A Dangerous Pentecost

By Halford E. Luccock

"For to you is the promise, and to your children, and to all that are far off." Acts 2:39.

DAVID LOTH, in his "Lorenzo the Magnificent," tells a story of the exploits of Lorenzo de Medici as a pageant director. Lorenzo was a great showman. One of the chief interests of his life was furnishing to the citizens of Florence artistic and magnificent spectacles of many sorts. He produced many religious pageants with striking realism and effectiveness. On one occasion he surpassed himself in staging a pageant of Pentecost. The descent of the tongues of fire upon the apostles, however, was just a bit too realistic. Actual fire was used, the flimsy trimmings and stage hangings were set ablaze and not only the stage but the whole church burned down.

This is a very suggestive story to come across in this year of Pentecostal observance. It comes with the reminder that, if we should be visited by a real descent of Pentecostal fire, a good many things in our churches would be burned up. And that is not a bad reminder, just as a variant from the great stream of emotional rhapsody which in these days is flowing in honor of the observance of the nineteen hundredth anniversary of Pentecost. One of the spiritual risks connected with the observance of this anniversary of Pentecost is that of a flood of language about the Holy Spirit, language so general and vague, that it approaches incoherence. There is a classic story in New England of the Cape Cod farmer, who was shingling his house on a foggy day, and shingled right off into the fog. There is hardly any subject in the field of religion on which it is easier for the preacher to "shingle off into the fog" than the subject of the Holy Spirit and Pentecost. There have been so many expressions, desiring another Pentecost, that it is quite important for us to open our eyes to some of the costs and the inevitable results of a real Pentecostal experience for the church in our day. One thing surely would happen—just what happened when Lorenzo de Medici staged his realistic drama. There would be a big conflagration amid our ecclesiastical scenery and machinery.

Actual Pentecost

The little incident from sixteenth-century Florence may serve as a starting point in our thought concerning the bringing of this first-century experience into our twentieth-century setting. With the coming of any genuine Pentecostal power much of our neat, and cozy, and comfortable ecclesiastical world would be upset. The question for us to ask is whether we are really ready for an actual Pentecost; whether we really want one. For it would be undoubtedly an upsetting and disturbing thing.

There are many who are indulging the conventional longing for Pentecost, who would give scant welcome to the real thing were it suddenly to appear. Max Beerbohm has spoken for a large company of us when he confessed, "I am a Tory Anarchist. I am willing for anyone to do anything he wishes, as long as it does not disturb the things to which I have been accustomed." We could all be anarchists with that reservation! It is easy to be a Christian with that reservation. It is easy, and on the whole rather a satisfying thing, emotionally to yearn for the coming of fresh tides of Pentecostal power—with the proviso, of course, that nothing to which we have been accustomed shall be disturbed!

All of this is just another reminder that it is a terribly serious thing to pray. The real seriousness comes not in the possibility that our prayer may not be answered; the appallingly serious thing is that it *may be* answered. A real answer to prayer will usually let us in for more than we ask for. A man prays for strength, for instance, without much thought of the matter, as though strength could be wrapped up in a package like a pound of tea and handed to one. Strength must be grown; it comes from struggle against obstacles. The only way in which a prayer for strength can be answered is by putting a man into a place where he will have to struggle. We ought to take good care before we ask for strength! God may overhear us and answer us. So it is with the frequent prayer that we may have the spirit of Jesus. Many people make that prayer thoughtlessly without realizing that if they really had the spirit of Jesus it would knock themselves and their whole world upside down.

The Energy of God

This is profoundly true of the gift of the Spirit of God, the impact and energy of God within us. If we ask for Pentecostal power, we ought to remember what the consequences and conditions will be.

If we study the first three chapters of the Acts with some care, we will find that two things are closely allied: the new surge of power, that quickening of the being which came to the company of Christians gathered in Jerusalem, and their facing the social tasks of their time. The two things are tied up together. We will never understand what happened in the upper room in Jerusalem, unless we look at it in connection with the disciples' attitude to the world outside of the room.

The point most often forgotten is this: *the disciples received the Pentecostal power when they faced the Pentecostal task.* Pentecost began before they went to the upper room. It began when they ceased gazing upward into the skies on Mt. Olivet and made their way back to Jerusalem. In doing that they faced their world of need, of danger, of opportunity. Before that quickening experience, symbolized in the Book of Acts by the tongues of fire, that little company had made definite plans for a forward thrust to carry Christ into

The Editor's Page

The Event of the Month

IT IS with mixed and conflicting feelings that we accept the treaty agreed upon at the London naval conference. There can hardly be any question as to its being good so far as it goes. We are all disappointed that it does not go farther, that it is not a five-power instead of a three-power limitation, that it does not make a drastic reduction, that it seems necessary to include in it a so-called "escape" clause providing the right to build ships beyond the terms of the treaty if certain non-signatory nations build to a point threatening the security of any signatory nation. Most serious, perhaps, is the disappointment arising from the disregard of the Kellogg pact throughout the negotiations. But the fact that we have a treaty at all is a stupendous achievement. In negotiating it, much of the idealism of the peace movement was sacrificed. War fears have been rekindled. The spirit of militarism has been revived. But it is no time for discouragement. It is more than likely that the very losses of the London conference will put fresh determination into the hearts of all Christian leaders. The war system will die hard—let us have no doubt about that. The revival of militarism must be matched by a more intense revival of activity on the part of those of us who believe in peace.

The Book of the Month

THE SPIRIT OF GOD AND THE FAITH OF TODAY. *By Richard Roberts. Willett, Clark & Colby* ($2.00).

WHO can tell us in this Pentecostal anniversary year just what the biblical reality called the Holy Spirit may mean to the mind of our time? Six months ago I asked myself that question. Looking over the field of Christian thinkers in North America I settled down upon Dr. Richard Roberts, of Toronto, as the man whose views I myself would most like to have in book form. So I asked him to write out as simply and briefly as he could his conception of the essential place, if indeed there is any place, in modern faith for the Holy Spirit. Many people think of the biblical idea of the Spirit as a kind of fifth wheel in theology and in life. Having God the Father, and Jesus Christ the Son, of what use can the Holy Spirit be? Do we not have troubles enough in keeping our faith in God and in Christ, without adding the burden of believing in yet a third divine reality? Dr. Roberts has answered these questions with rare insight and power. He takes his stand fairly and frankly within the body of knowledge built up by present day psychology, philosophy and biology, and tests the New Testament account of Pentecost and the events that flowed from it, from this most modern point of view. I am bound to say that in my judgment, his interpretation will not only restore this biblical concept to a position of great dignity in the thinking of every reader of his book but will make the Holy Spirit practically available as a dynamic and inspiring aid in every activity of the Christian life.

A Thought for the Month

LIKE MEN, God has both a character and a reputation. Seers and philosophers have always been concerned to discover the character of God, his nature—just what kind of being he is. And they have disclosed through the ages, by their cumulative insight and inquiry, a better and truer God than the ancients were able to conceive. But God also desires to have a good reputation. Indeed, his power among men depends quite as much upon his reputation—what men believe him to be, as upon his character—what he actually and really is. And he has entrusted his reputation to the keeping not of a few great thinkers, but to each of us, no matter how humble we may be. The scriptures reveal him as jealous of his good name. ". . . for his name's sake," is a frequent expression of psalmist and prophet. God is ever striving to build up a good name among men. He can do his work for humanity only as there exists a great body of faith in himself upon which each individual may draw. Our faith in God derives only partly from direct experience of our individual souls with God; as a matter of fact, it seems to proceed from man to man. Most of us believe in God because we believe in certain people who believe in God, and whose faith is expressed in such loyalty to God that we too cannot help believing in him. More than we realize, our faith is faith in some one else's faith. Our fathers and mothers, every honest man in our circle of friends, our minister, every great soul like Lincoln, and all the unnumbered good who touch our lives either in direct personal contact or through history or literature—all these leave in our souls a deposit of their own faith. Perhaps we can most vividly realize how much our faith depends on others if we reflect upon the disillusionment which overtakes us when some man whose goodness we have trusted goes wrong. His fall seems to carry an appreciable portion of our faith with him. He hurts God's reputation. He makes it more difficult to believe in God. The great thing about Jesus is that he so marvelously enhanced God's reputation. Perhaps that is what we mean when we call him the Rock of Ages—he stands so unmoved amidst the storms of circumstance and temptation that, so long as we keep seeing him, we ourselves cannot be utterly without faith in the God whom he so utterly trusted.

Charles Clayton Morrison

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